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Foreword

As heralds of those temples not made with hands, our early Hawaiian churches are no unworthy followers of their New England prototypes, products though they are of an isolated and primitive people. Overlaid in no spot with the magnificence of the gold and flowered carvings of Solomon's great temple, they yet vie in no uncertain terms, "in their spiritual design," with the glory and aspiration of even their Gothic predecessors, laid up, as were those inimitable European temples, stone on stone, by the loving hands of a devoted people.

The first edition of Early Hawaiian Churches, of 1000 copies, was printed in 1920 as a compliment to the guests of the Hawaiian Mission Centennial. So much interest was shown in the subject that all the copies soon disappeared and requests were made for a reprint.

In this second edition several errors discovered in the first issue are corrected, and additions have been made to both text and illustrations. The body of the text consists of quotations from A Residence of Twenty Years in the Sandwich Islands, by Hiram Bingham, A. M., second edition, Hartford, 1848. Other quotations are noted as they occur.

For assistance in many ways grateful acknowledgment is due to Mrs. R. W. Andrews, Miss M. I. Wilcox, Mrs. W. F. Frear, Mrs. T. Richards, Miss C. S. Bond, Miss J. M. Fraser, Miss E. V. Warinner, Mr. H. Nelson Poole, Rev. A. S. Baker, Mr. H. M. Ballou, Rev. H. H. Parker, Mr. A. Waterhouse, Rev. H. P. Judd, Mr. J. S. Emerson, The Friend, The Star-Bulletin Centennial Edition, The Pacific Commercial Advertiser Special Edition 1906, The Archives, The Public Library, and the Crossroads Studios.

The editor will be most grateful for detailed correction of errors that may appear in this new edition.

ETHEL M. DAMON, Editor.

Honolulu, Hawaii, April, 1924.

Early Hawaiian Churches

and

Their Manner of Building

The First Church Service on Oahu

The first company of missionaries to the Sandwich Islands anchored at Kailua, Hawaii, April 4, 1820, in the brig Thaddeus, 163 days from Boston. The greater part of the company proceeded to Oahu, where they landed at Honolulu on Tuesday, April 19th. Here the little mission band of ten workers, with the five Chamberlain children, bravely began housekeeping in thatched huts, destitute of even such ordinary comforts as chairs and dishes, and with very little furniture of any kind. Far more important in their eyes, however, was the arrival of the first Sabbath, which they celebrated in their thatched home. Mr. Bingham writes of it thus:

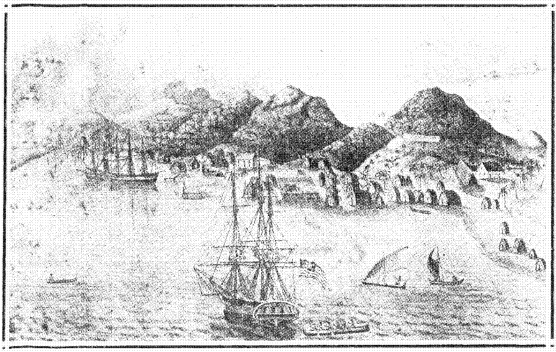
Honolulu, April 24, 1820

Soon the Sabbath morning sun, having always a peculiar charm, rose upon us in unusual splendor, and arrangements were made for the public worship of Jehovah, whose claims we came to present.

With what comfort and courage did we seize on the opportunity afforded us, to bring to the notice of the people the sacred day of God, and on the first Sabbath that dawned on us in our new abode, to announce to those, who, both native and foreign, assembled at our call, the general object of our mission, adopting the language of the heavenly messenger to the shepherds of Judea: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people."

Honolulu, April 19, 1821

The first anniversary of our landing at Honolulu—the 19th of April—was observed as a day of thanksgiving and prayer, as it has often been since, by an examination of schools on Oahu, and review of our progress. Our Sabbath congregation soon increased, prejudices yielded, and a more friendly aspect was assumed by the chiefs.



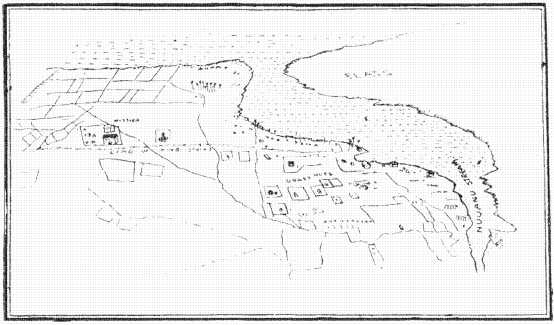
Honolulu in 1821

From a painting made at that time, now in the possession of Charles H. Taylor of Boston.

The First Kawaiahao Church Building

For upwards of fourteen months, public worship had been held in the school room, a section of one of the primitive mission houses. The first Kawaiahao church, the first church edifice in Hawaii, therefore became the home of the church body organized in the vestry of Park Street Church, Boston, on October 17th, 1819, and transplanted by means of the Thaddeus.

Within two months from our first anniversary, our place of worship was quite too strait for us, and on the 25th of June, 1821, a subscription was opened for a church, to which chiefs and foreigners subscribed. An amount sufficient for a frail, thatched house of worship, fifty-four feet by twenty-one, was soon obtained, and the work of building it by native hands hired for the service, was in a few months accomplished. Plain doors, a pulpit window and a decent pulpit, surmounted with astral lamps, were added by foreign work-



Honolulu in 1822
From a drawing made by Father Bingham.

men, which, though cheap and rude, were adapted to the cheap, frail building, and gave it somewhat the air of a house of God.

On the 15th of September, Mr. Thurston preached the dedication sermon from the words, "And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy." The next day, the public services of the Sabbath were performed and highly enjoyed in the new sanctuary.

Honolulu, January, 1822

* * * It was needful for the missionaries to go out on Saturday, and apprise the people and their leaders who were accessible, that the morrow would be the sacred day of Jehovah, and invite them to attend his worship.

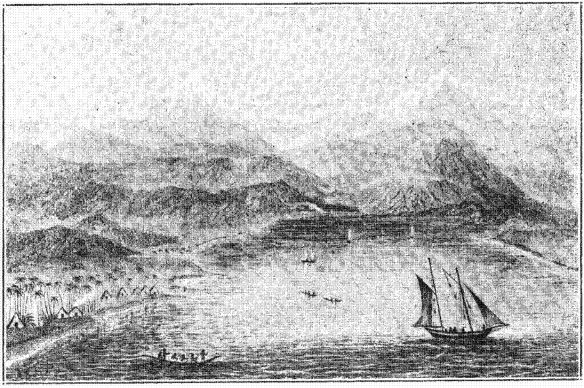
On the Sabbath, January 20th, about sixty natives, including Cox Keeaumoku and Adams Kuakini, and some fifty foreigners, attended public worship, and listened to the story of redeeming love in two languages, the English being forcibly interpreted by Thomas Hopu.

The First Church at Lahaina

Having decided to take up her royal residence at Lahaina, Maui, Queen Dowager Keopuolani asked for a missionary to "speak the good word and pray with her. Messrs. Stewart and Richards were assigned to the post." Embarked on "Cleopatra's Barge" or the "Pride of Hawaii," a goodly company set forth.

June 1, 1823

On the morrow after their debarkation at Lahaina, the queen, the young princess, Kalanimoku and other chiefs, and their attendants and others, amounting to some hundreds, assembled for worship in the open air. The brethren with Taua, a Tahitian teacher, attended with them, delighted with the privilege of erecting a public altar there under circumstances so encouraging, which they wished their Christian friends could have witnessed, on that interesting Sabbath.



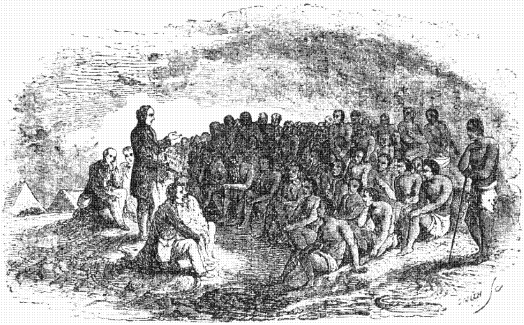
Kawaihae Bay, Hawaii

As seen by the English mission deputation, Messrs. Tyerman and Bennet, in 1822.

Kalanimoku soon offered them a site for building. A few cultivated patches were given them to aid their maintenance, and fresh provisions, fruits, fowls, pigs, etc., were occasionally sent them by the queen mother. * * *

* * * Two houses, in Hawaiian style, each twenty-three feet by fifteen, were soon built for them by the natives; and within a month of their landing there, a temporary house for public worship was commenced by Kalanimoku, Keopuolani, and Keoua, the acting governor of Maui. Their dependants being called out to do this work, performed it with apparent cheerfulness and good will, as a far more happy service than the building of temples for heathen gods; and among the chattering laborers were often heard the short emphatic phrases, "Ka hale o ke Akua—ka hale pule—maikai—maikai nui" (the house of God—the house of prayer—good, very good). Kalanimoku, during his short stay, continued his efforts already happily begun. He said to the missionaries, "I am growing old. My eyes are already dim. I may soon be blind. I must learn in haste, or I shall never know the right way. I greatly desire to be like Keopuolani and Opukahaia. Come, therefore, to my house daily and teach me, for soon my eyes will see no more." * * *

* * * The new church being erected within three months from the location of the missionaries there, preparations were imme-



NATIVE CONGREGATION IN 1823.

From a drawing by Rev. Wm. Ellis in A Tour through Hawaii.

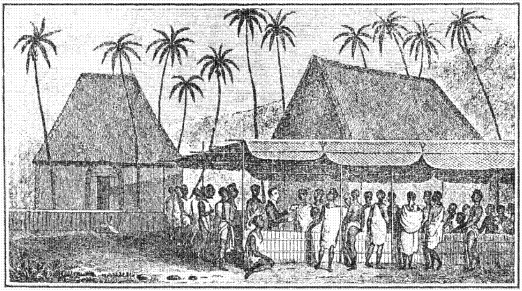
diately made for dedicating it. It was of moderate dimensions, of ordinary structure, and frail material; but in its spiritual design, it was not inferior to the most costly and superb churches of Christendom.

Most of the nobility favorable to the mission, chiefly the grandchildren and great-grandchildren of King Kekaulike, assembled with the people, August 24th, to dedicate this humble temple to Jehovah. The dedication sermon was founded on the language of the devout and admiring patriarch awakening from his delightful vision of angels ascending and descending between earth and heaven—"This is none other than the house of God, and this is the gate of Heaven." We sang Tappan's Ode, "Wake, Isles of the South," and a Jubilee hymn.

The First Church at Kailua, Hawaii

The station at Kailua had been closed temporarily, owing to the departure of the king for Honolulu in the summer of 1820. Mr. and Mrs. Thurston, left alone in the field, had likewise repaired to Honolulu for counsel and further guidance.

On the arrival of the first reinforcements to the mission, in 1823, measures were taken for the re-occupancy of the station at Kailua. Kuakini, the governor, residing there, had been encouraged by the



Missionary Preaching to the Natives Under Screen of Plaited Cocoanut Leaves at Kailua.

From A Tour through Hawaii, 1823, by Rev. Wm. Ellis.

missionaries to expect it, and had commendably exerted himself to prepare the way for it, by keeping up a school and erecting a house of worship. Mr. and Mrs. Thurston, having waited for new helpers to be associated with them in resuming their labors there, found them especially to their choice in Mr. and Mrs. Bishop, and preceding them a little, embarked from Honolulu, October 24th, 1823. They, with their two children, Persis and Lucy, were accompanied to the waterside by their fellow missionaries, where, after the little company had joined in a hymn and prayer, they set sail with mingled emotions, to rear anew the standard of the cross at the important spot which they had for a time been called to leave.

In a crowded vessel of the natives they reached Lahaina on the fourth day. Here they tarried about a week. Mr. Thurston preached several times to full and attentive congregations. Refreshed by Christian intercourse, and encouraged by what appeared to be the Lord's doings there, they passed on to Kailua, where, on the second day, they arrived in safety and were kindly received.

Liholiho, arriving by another vessel, on what proved to be his last visit to that place, landed simultaneously with the missionary.

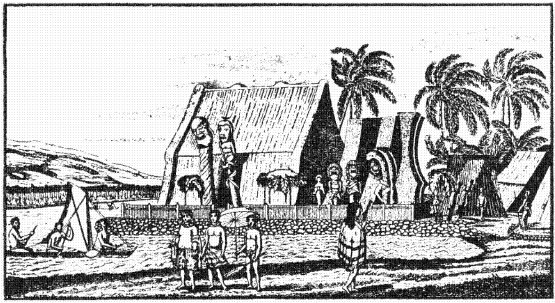
As the king appeared on the beach, says Mr. Thurston:—

"The assembled multitude of subjects commenced a wailing. The king stepped from his boat, advanced a few steps, and standing in the centre of the circle, lifted up his voice for nearly twenty minutes, wailing with the multitude in the cry of aloha. Well might emotions of tenderness take possession of his heart, on returning to witness the scenes of his childhood and youth, and the house sacred to the remains of his venerated father, who, with all his power and greatness, had no better god to worship than the neglected idol, which still stands, and is now hooted at by the passing boy as a senseless block."

After a repast ordered by Mr. Young, and an interview with the king, he says:

"The next day, the governor furnished us, for our present accommodation, with a large house, which had been built and occupied by Kaahumanu. He also offered the use of one of his sail-boats, and men to assist in removing our effects from the vessel.

"Thus have I been called to return, and again to sit down on this barren spot, where the first seven months of my missionary course were spent, where I labored and where I wept. But with all its



The Old Heiau at Kailua, Hawaii

From the Voyage of Discovery by the Russian navigator, Otto von Kotzebue, who visited Kamehameha and his queens in 1815. This is entitled: "Royal Murai .. .. near which Kahumanna is walking with her daughter." It was such temples as this that were destroyed in 1819 by order of Kaahumanu after she became queen regent.

rudeness and barrenness, it is a most interesting field for missionary exertion. Within thirty miles of this place, there are not less than 20,000 inhabitants who live clustered in villages. In this village there are about 3000 inhabitants.

"This place is the permanent residence of the governor. He daily takes tea and coffee at his own table, is fast rising in civilized habits, and speaks the English language intelligibly. He has lately purchased a framed house, brought from America. This house adds much to the appearance of his establishment, which he has been enclosing with a wall ten or twelve feet high, and about the same in thickness."

While providing and ramparting a ceiled house for himself, the governor had been equally prompt in erecting a church, sixty feet by thirty, in advance of the missionary, and enclosing it with the ruins of a heathen temple. Of its completion and dedication, Mr. Thurston thus writes to the Secretary of the Board:

"As erected by a heathen ruler on heathen ground, encircled by the ruins of a fallen Heiau, where so lately were offered human vic-

tims, it wants neither gold nor carved work to induce the benevolent mind to contemplate it with interest. There may the mighty God vouchsafe his presence and repenting sinners give joy to angels. During one month after reaching this place, public services were attended on the Sabbath beneath the shade of some kou trees in the king's yard. But the house being completed December 10th, the chiefs and people of Kailua assembled for the solemn services of dedication. These were commenced by reading a part of Solomon's prayer at the dedication of the temple translated into the Hawaiian language. We then sang the Jubilee Hymn, 'Pupuhi i kapu oukou.' 'Blow ye the trumpet.' I preached a sermon on this occasion from Haggai 1:7, 8: 'Thus saith the Lord of Hosts, Consider your ways. Go up to the mountains and bring wood and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord.' "

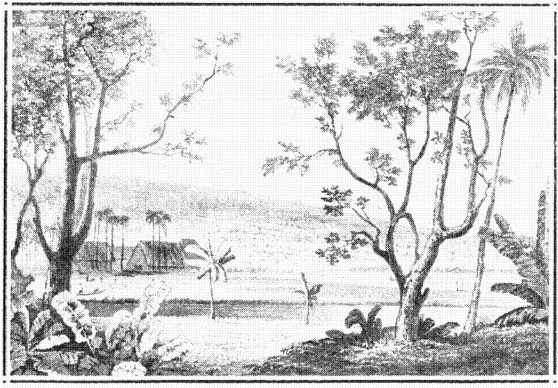
Eight weeks later he had the happiness to say:

"The congregations which usually assemble are from six hundred to one thousand, who listen with a good degree of seriousness. During the past two months, by the particular request of the governor, either Thomas or myself has conducted family worship at his house, morning and evening. This practice has also been introduced into the families of other inferior chiefs. During seasons of public worship, one woman of considerable distinction, whose head is silvered with age, is ever seen sitting on the mat, leaning on the end of the foremost form, seemingly regardless of everything but what falls from the mouth of the speaker. We have had several interviews with her. She called on us one evening after meeting, expressing, with much feeling, her desire to know and worship God aright, before going to the grave. Hopu taught her a short prayer, which she and her train repeated till fixed in their minds, and then returned home, repeating it as they passed along.

"Kapiolani, Naihe, and their train, have several times come sixteen miles from Kaawaloa to this place, for the sake of hearing the Gospel. Ever since missionaries arrived, Kapiolani has constantly been situated near them, and for nearly two years has listened to the words of eternal life in her own language. In consequence of her being separated from the other chiefs, Kalanimoku asked her, by letter, if she was not lonely. The purport of her reply was 'Lonely! No. If I am separated from my friends, here is God; and with him I have communion. Besides, on these shores, there are two gates of Heaven (alluding to this meeting house and the one they are building at Kaawaloa), in consequence of which blessings will descend.' "

The Inauguration of Work at Hilo in 1824

It was now time to occupy a new post on the largest island of the group. The wide and open field in the eastern part of Hawaii having been carefully explored by the missionaries, and found to present peculiar claims, the mission took a station there in the early part of 1824. To accomplish this at some sacrifice, Mr. and Mrs. Ruggles, freely leaving Kauai, where they had happily labored three years, and Mr. and Mrs. Goodrich, of the reinforcement, were associated and employed to commence the new station at Waiakea, central for the large districts of Hilo and Puna, which extend along the seaboard about eighty miles. They embarked from Honolulu about the middle of January, on board the schooner Waterwitch, a vessel of thirty tons, owned by J. Hunnewell, Esq., who kindly volunteered to accompany them, and navigate the vessel for them. They were accompanied by Dr. and Mrs. Blatchley, for a temporary stay, by Messrs. Ellis and Levi Chamber-



Hilo Mission Houses in 1825

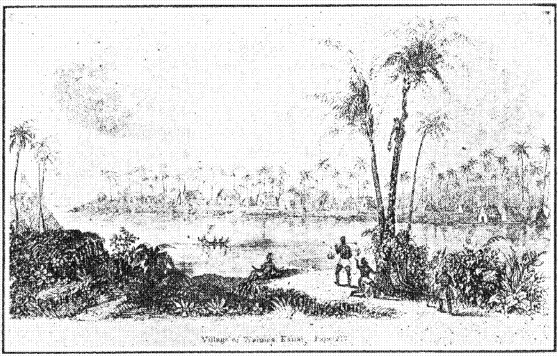
From an engraving in Lord Byron's Voyage of H. M. S. Blonde to the Sandwich Islands.

lain, on a missionary excursion, and Mr. and Mrs. Ely, bound to Kona. The little schooner, deep, full, and overflowing, accomplished the passage to Hilo in ten days, being nine days at sea. On their way, they touched and spent the Sabbath at Lahaina, where Mr. Ellis preached to a great concourse, and were encouraged by decisive evidence of progress. * * *

* * * Passing to the eastward of Maui, and along the northeast part of Hawaii, they anchored in Hilo bay about sunset, and landed before dark with a few necessary articles. They at once prepared their lodging in a large thatched building, seventy feet by thirty, designed as a shelter for canoes, timber, and other articles, and, by order of the chiefs of Oahu, appropriated to their use. It was without floor, partitions, or windows; and though the canoes were removed, a large pile of long timber still occupied the central part of the building, near the rude posts that supported the ridgepole. Ushered into this new missionary mansion, Saturday night, they were allowed to take care of themselves as well as they could. With a little salt pork, ship bread, and tea from the vessel, kalo and potatoes, and a single fowl procured of the natives on shore, a supper was soon prepared for the company of seventeen. The cooking was performed at a little fire kindled on the ground between the pile of timber on one side, and midway between the two extremes of the house. Around this Mrs. Ruggles and her native domestics, moving in the light of the fire and a taper—a light insufficient to dispel the darkness from the immense building—reminded the spectator at the wide entrance, of the tales of earlier times. On the other side, the rest of the company engaged in bringing in and putting up bedsteads, and cloth or mat partitions for their sleeping apartments. For their missionary table, two long, rough boards were brought from the vessel and put up, one end resting on the central pile of timber, and the other on boxes. Around this, when spread with their frugal fare, the company, with sharpened appetite, after the abstemiousness and privations attending their voyage, cheerfully gathered, and with a peculiar zest, enjoyed their evening repast, reserving a portion for breakfast.

The next day, the duties of preaching and public worship engaged their attention. To favor this, Kaahumanu had offered the use of another building, of similar structure. It was well filled by the people and missionary company, to whom Mr. Ellis preached. In the midst of the service, a large pet hog, black and fat, asserting

equal or superior right to occupancy, marched in, swinging her head armed with huge tusks. The native crowd, not daring to resist her, gave way, forcing the preacher and his friends from their position. The murmurs of surprise and apprehension among the natives rose to boisterous shouting, and the congregation, retreating through the great doors at each end, left the hall of audience to the persecuting beast, whose rights were regarded, by high and low, as superior to those of the people, having been tabued, and often fed from the mouth of a native. Her feeder, more bold or skilful than the rest, approached the animal, and by repeated gentle passes of the fingers on her bristly back, composed her to a sort of mesmeric sleep, more easily than leviathan is tamed. The congregation then resumed their places, and the preacher was allowed to finish his discourse. This hog was a tabu pet of Queen Kaahumanu, and bore her name. * * * * * * There was now no trustworthy chief or influential head man resident at Hilo. The intercourse, moreover, between Hilo and the other stations, to say nothing of other parts of the world,



Waimea, Kauai, in 1824

A sketch by Mr. Bingham, showing one of the earliest churches as differing very little from ordinary houses. Mr. Whitney's journal states: "The first house on the left is a school house, the next our church, the next our dwelling house. The greater part of the village is behind the fort."

was difficult and unfrequent. Nor was there, besides the missionaries, a civilized family on that side of the mountains, or anywhere much short of a hundred miles; and but one or two on the island; and the rough country between them could, for the most part, be travelled only on foot.

But dark and forbidding as Hilo was at that time, schools were commenced; native teachers, from other districts, came to their help; and chiefs, instructed at other stations, favored their efforts. In two months, a house was erected for the families, by order of Kalanimoku, and a church, the ninth erected in the islands, during our first four years' labor, was soon finished in the frail Hawaiian style, and the Gospel made known; and in a few years, a new face of things appeared, and from these small beginnings the work there has gone forward like a river.

The First Church at Kealakekua, Hawaii

At Kealakekua, near the landing of Captain Cook, Princess Kapiolani and her husband Naihe had their residence. The word Kealakekua means "the pathway of the gods."

Naihe and Kapiolani frequently sent a boat or canoe, on Saturday, to Kailua, some fifteen miles, to bring a missionary to preach to them on the Sabbath, and again on Monday to carry him back. So strong was the desire of these chiefs and their coadjutors to have the Gospel preached to them and their people, that they built a convenient house of worship, sixty feet by thirty, and continued their importunate request, to the mission, for a preacher. Meantime, the missionary on his visits preached to attentive congregations, under the spreading branches of a large kou tree, within a few paces of the place where Cook fell; and occasionally, to ruder hearers, on the opposite, or Kealakekua side of the bay, in a grove, where the mark of a ball from Cook's ship was still visible in the trunk of a cocoanut tree.

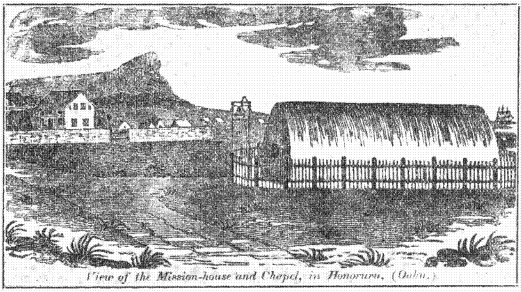
Their new church, built with care and neatness, in the Hawaiian style, being completed, Mr. Thurston, by invitation, preached the dedication sermon, March 29th, 1824. Great propriety of demeanor was manifested both by chief and people. A large assembly listened attentively to the Word; and the whole scene, as proof of progress, as a new offer of salvation to the multitude, and as a promise of the further and rapid advance of Christianity here, was exceedingly in-

teresting. Moving steadily and energetically towards their object, to secure a preacher, Naihe and Kapiolani proceeded to rear, near their own dwelling, a good thatched habitation for the accommodation of a missionary family, whom they proposed to supply with fresh provisions, and water for drink, the latter to be brought two or three miles by hand. They extended a pressing invitation to Mr. Ely, who was yet unsettled, to become their missionary. Mr. Whitney being willing alone to take charge of Kauai with occasional help, till Mr. Ruggles, temporarily assigned to Hilo, could join him again, or additional helpers could be obtained from the United States, the means were more obviously at hand, for occupying Kaawaloa. In April, Mr. and Mrs. Ely were welcomed at this interesting spot. They had spent some time at Honolulu and Kailua in the study of the language, and they now took up their abode at Kaawaloa, in the house so generously provided for them, by those interesting chiefs, and entered into the work with pleasing prospects of an early harvest.

Having now six radiating points of missionary influence and Gospel light, each, for the most part, about one hundred miles from the other, and extending along about four hundred miles from the northwestern to the southeastern extremity of the group, we were in circumstances more favorable than before, for superintending the instruction of the whole population who might choose to be instructed, and for conveying the invitation of the Gospel to the mass of those who desired or could be induced to hear.

The Second Kawaiahao Building

In 1824, the church at Honolulu was burnt down, probably by a native incendiary. It had before been attempted by a white man, who threw a lighted cigar into the tinder of the thatching in the hour of public worship. In two or three days, Kalanimoku gave orders to have it rebuilt. Namahana, having collected timber to build a house for herself, freely offered it, as far as it would go, to expedite the erection of a new "house of prayer." This promptitude of the chiefs, spontaneously meeting the emergency, was a pleasing indication of increased interest on their part. They thus exhibited to the people their decided friendship to the Gospel and demonstrated to the incendiaries and other opposers, that the death



The Second Kawaiahao Building

From a wood cut in Eveleth's History of the Sandwich Islands, Philadelphia, 1831. The date of the sketch lies between 1824, when the second Kawaiahao church was built by Kalanimoku, and 1828, when the Chamberlain house was begun. The grass houses on the extreme left are part of "Missionary Row," erected in 1820 by Gov. Boki, by royal order.—Robert W. Andrews.

of a friendly chief, or the conflagration of frail, thatched churches, would not defeat a cause which, in earlier ages, could not be checked by the martyrdom of its ablest friends and advocates. In two weeks, a large number of natives, having brought the principal timbers to the spot, assembled to raise it and thatch it. Some came bearing bundles of slender poles, to be lashed horizontally across the posts and rafters, to support the thatching. Others brought enormous packs of materials for thatching, consisting of many bundles of long grass, bound together with cords, and borne on their stooping backs, the supporting bands passing before the shoulders. In a short time, a house, seventy feet by twenty-five, and capable of seating six hundred, which, in those days, was deemed a large audience, though not more than one-sixth of what later churches would admit, was completed.

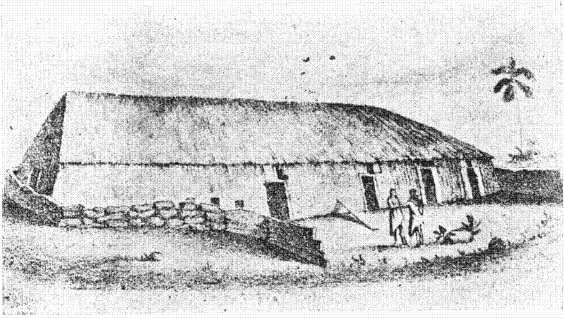
Kalanimoku, who was then erecting an expensive house for himself, desirous that the house of worship should be soonest ready to be occupied, took off his own carpenters and employed them to fit in the doors, windows, and seats of the public sanctuary, and em-

ployed others to inclose it with a light paling. Numbers of the chiefs and plebeians, walking in Indian file, brought grass and rushes, and spread the floor of earth in the new temple, which they and their teachers were glad to see quickly opened for public worship.

The Third Kawaiahao Building, 1825

The year 1825 marked the beginning of Queen Kaahumanu's vital interest in the mission work. Mr. Bingham states:

Before the close of the year, the congregations at the different stations were greatly enlarged. That at Honolulu amounted to about 3000. For their accommodation Kaahumanu and Kalanimoku, availing themselves of our suggestions, conceived the design of erecting a large and permanent stone church, and began to make preparations for it, but the pecuniary embarrassment of the nation, the want of skill and efficiency then among the people, and the decline



One of the Early Kawaiahao Buildings

On an old Sunday School program this building is described in Hawaiian as "the third Kawaiahao Church and the last to be thatched." Mr. Bingham states that the fourth Kawaiahao building was also thatched. The third one stood near the site of the present Public Library, at the south corner of the Executive Building grounds. The place of the "tomb of the royal family" is still marked, near the same corner, within the enclosing wall of the old palace.

of Kalanimoku's health, prevented their accomplishing this work and a much larger, but frail and temporary house of worship was substituted pro tempore. Before this was completed, the large congregation worshipped and heard the Gospel for a time, in the open air, between the house of Kalanimoku and the tomb of the royal family.

To Mr. Bingham's story of Kawaiahao the Historical Missionary Album, 1901, adds:

"The organization of this church, that is, the date when the first Hawaiian members were received into the mission church, was December 5, 1825; and the Diamond Jubilee was celebrated December 2nd, 1900, and through the week following."

Itinerant Open-air Churches

In April, 1826, Kaikioewa made a tour around his island, Kauai, accompanied by Mr. Whitney and others. The governor set out with zeal to instruct the ignorant people, and in every village, addressed them on the subject of avoiding a course of folly, sin, and ruin, and turning to the Lord. Mr. Whitney preached the Gospel in almost every village of that island, at the same time, and supposed that about four-fifths of the population listened more or less to the word of salvation in the course of this tour. About six hundred were connected with the schools, a large part of whom were reading translated and published portions of Scripture.

The governor sometimes rode upon a large white mule, and might easily be imagined to resemble one of the Judges of Israel. The company sometimes travelled by land and sometimes by water, exposed occasionally to danger from the roughness of the way, or their unsafe mode of conveyance. In some places the people seemed eager to hear and understand the doctrines of Christ, and were hardly willing to let the preacher pass on till they had individually grasped his hand, either to testify their regard to him or to receive his to themselves, after he had, with pleasure, delivered his message. At one place, the people seemed afraid to look upon the speaker while the governor was addressing them. But when the missionary appealed to them, saying, "Fear not, for behold we bring you glad tidings," the two or three hundred adults took courage, and ignorant and fearful as they were, like untutored children, raised their eyes and appeared interested. Among them was a Hawaiian Albino,

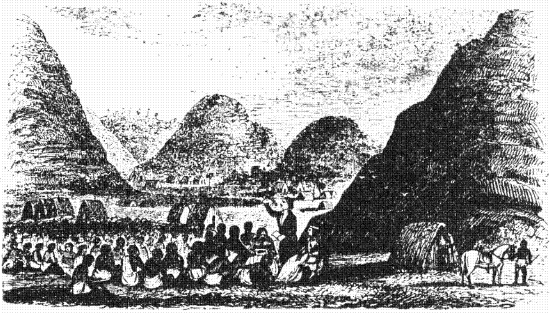
having a white skin, light eyes, and flaxen hair and eyebrows, whose dress, language, and manners, differed not at all from those of the common natives. His father and mother were both believed to be natives. At another place, he found a man, who had formerly been employed by the chiefs to seize human victims for sacrifice, a service for which he had qualified himself, so that, like a tiger, he would leap upon his unguarded prey and break his bones. This staunch murderer and caterer for the bloody gods of the last generation, was now willing to shake hands with a Christian missionary, and hear the commands, warnings, and invitations of the Gospel.

Queen Kaahumanu's Tour of Oahu in 1826

The Regent already knew that something higher, safer and better than the will of a mortal ruler was required for the preservation of peace. * * * She, therefore, not disheartened by opposition, undertook journeys for the benefit of the people, and availed herself of such assistance as she could command in imparting instruction, and bringing the Divine word to bear on the heart and conscience of the people. Sometimes, several native teachers and Christian chiefs accompanied her; and sometimes others in the character of learners, both friends and servants. Often she had a missionary in company, not only to encourage her directly in her labor, but to do the work of an evangelist and superintendent of schools, day by day. The labors, on these tours, therefore, were, in an important sense, a repetition, or continuation of the means among the mass, which had been blessed to the few who had been led to feel and acknowledge their importance.

In July and August, 1826, the queen, having matured her plan to gain more than had been lost by the infraction of the tabu, accomplished the tour of Oahu, and had opportunity in the course of a month, to see and address in person, a large part of the population of the island, giving her teachers opportunity to do the same. * * *

Having completed a translation of the Gospel according to Matthew, I took it with me, daily reading portions of it to the people, and completing the reading thus, during the tour. Several horses, two wagons, and two canoes, constituted the principal accommodations, as vehicles for parts of the company, much of the way. Most of the company travelled on foot, some making the whole cir-



"The Queen at Waimea, Oahu, recommending Christianity."
A sketch made by Mr. Bingham, on the tour with Kaahumanu in 1826.

cuit, of about one hundred and thirty miles, and some but smaller portions of it, as we passed round from Honolulu to the east, north, west, and south, then to the east again. This route affords the traveller a variety of fine scenery, grand, picturesque, wild, and beautiful. Small portions of the soil are cultivated, large tracts lie waste, and a large portion of the island consists of mountains from 1000 to 4000 feet high.

At Waikiki, the head-men and teachers, and a goodly number of people, assembled about noon, whom the Regent, after she had dined, addressed on the design of the present tour, the enlightening of the people in the knowledge of the Word of God, in order that they might submit intelligently to Christian laws, and thus diminish the existing evils of the land.

Our company, consisting of 200 to 300 persons, possessed, in fact, the character of a peripatetic or travelling school. Numbers carried their books, and some fifty of them carried their slates and pencils. Those who were able, endeavored to write down the text of every sermon they heard, and to commit it to memory, and sometimes the prominent thoughts, an exercise more needful before than after the publication of the Scriptures among them. Some of the more forward, receiving daily instruction as we travelled on, put their acquisitions to use, and at different places urged on the inhabitants the importance of repentance and reform.

The Second Kailua Church

In February, 1826, Governor Adams and the people of Kona went into the forest, cut and drew down timber for a large native church, their first one having become altogether too strait for them. In the summer, some thousands were several weeks engaged in erecting and thatching it. Its dimensions were 180 feet by 78, covering an area of 14,040 square feet, and capable of containing 4800 hearers. In September it was ready to be occupied, and the governor invited the regent and other chiefs to attend its dedication, with which they complied. The missionaries at the same time assembled there for the business of their annual convention. This new and magnificent temple had its tall, strong posts inserted firmly in the rocks of Kailua, its large roof, sides and ends, thatched, and its corners ornamented, and made an imposing appearance in the dingy village.

On the 27th September, it was dedicated with due formality to the service of Almighty God. The dedication sermon was preached by Mr. Ely, and the hundredth Psalm and the jubilee hymn were sung. Some 4500 or 5000 people, including the pupils and teachers of forty schools, joined in the solemn services. With them it was a day of jubilee and rejoicing, such as had not before been seen on that island; and the missionaries rejoiced to see such a contrast as appeared in this meeting to the crowds assembled there, six and a half years ago, on the arrival of the mission.

On the succeeding day the people assembled again in the open air, to hear the voice of their rulers, and were successively addressed by Governor Adams, Naihe, the orator, Kapiolani, Hoapiliwahine, and Kaahumanu, who publicly declared their determination to follow the precepts of Christianity in the government of the people.

The Honolulu Congregation in 1827

Described in a report from Mr. Bingham to the American Board in Boston:

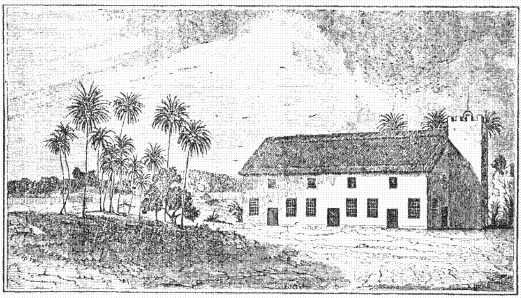
"Again, you see the same company of chiefs joined by Boki and his wife, and the others of a lower grade, gathering with three thousand of the people at the humble house of prayer, when the yet novel, but cheerful sound of 'the church-going bell,' breaks on the stillness of the Sabbath morning. You see a great proportion of this large congregation, decently clad in articles of foreign manufacture, and others in the best of their own, and some even richly

dressed. About one-third of those present are furnished with their books of hymns, chiefly in their own binding, which many of them regard as the most valuable article they possess. They join in the worship, and you admire the order, the sobriety, the wakefulness, and the pleasing attention which pervade the assembly, while angels wait to witness the effects of the Word of God on their hearts."

The First Stone Church

For almost eight years, church services had been held either in the open air or in the dark and very cramped accommodations of frail, inflammable thatched huts. A new era in construction was now opened by the appearance of the first stone church.

At that time, the people of Maui gave a new proof of their regard to the worship of God by their engagement in erecting their EBENEZER—a new, commodious, and durable stone church, 104 feet by 50, with good galleries. Its corner-stone was laid September 14, 1828. "To build this house, the common people were taxed for some labor, but the real expense of the building was nearly all defrayed by the chiefs, and principally by Hoapili."



MEETING-HOUSE AT LAHAINA, ON MAUI.

Waince, the First Stone Church in the Islands, built in 1828.
From a sketch published with a letter from Father Baldwin in the Missionary Herald, 1839.

The Fourth Kawaiahao Building

In the summer of 1829, a commodious house of worship for a congregation of 3000 or 4000 Hawaiians was erected at Honolulu, in an improved style, under the auspices of Kaahumanu and Kauikeaouli. It was 196 feet in length, and 63 in breadth, covering an area of 12,348 square feet. * * * Forty-four rude pillars, in three ranks, one rank under the ridge pole, and one midway between that and the side posts, supported the roof. The main framework of the ends of the building consisted of posts of unequal lengths, reaching from four feet below the surface of the ground to the rafter. The frame then being covered with small horizontal poles, about an inch and a half apart, was thatched with long strait grass, tops downwards. Two very large doors at each end, and as many smaller ones on the sides, made the ingress and egress easy for the largest congregation that a single voice could reach and teach to good purpose. * * * Boki, who had earned the name of rebel, did better than had been anticipated in favoring the work.

Great interest was felt by many in the erection of this building; and when it was completed, and "the doors of this immense tabernacle were set up," the women spread the entire earth floor of 12,300 feet with clean mats for seats. Care was taken to have a dedicatory service favorable to the advancement of the nation.

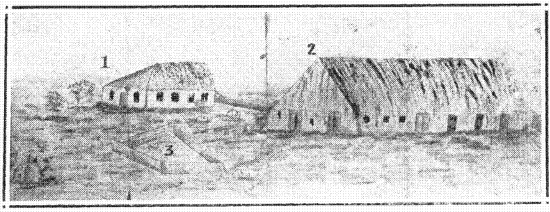
On the 3rd of July this house was opened for worship, and some four thousand persons assembled in it, with the queen regent, the king, the princess, and most of the leading personages of the nation, and joined in the solemn dedicatory services. Most of the congregation sat upon the mats very closely together, three to a square yard, or one to three square feet. Hundreds were without about the doors and windows, not able to find room within.

The king, in his Windsor uniform, and his sister, in a dress becoming her high rank and improved character and taste, were seated on a sofa covered with crimson satin damask, in front of the pulpit. Kaahumanu and other chiefs sat near. A little further in front of the pulpit sat the native choir of men and women singers, aided by a bass viol. The king had been made acquainted with the part which Solomon took in the dedication of the temple, and though

in his early years diffident and unobtrusive, he seemed conscientiously desirous to do what his teacher supposed would be proper for him to do on this occasion. Both he and his sister had been specially instructed to take a part in the songs suited to the occasion.

When the great congregation was ready, the king rose, and in a handsome, appropriate manner said, in few words, "Chiefs, teachers, and commons, hear: we have assembled here to dedicate to Jehovah, my God, this house of prayer, which I have built for him. Here let us worship him, listen to the voice of his ministers, and obey his word."

The choir then, in which the king sang a good bass, and the princess a good treble, engaged in the solemn and delightful chant of the hundredth psalm, in their smooth, liquid dialect.



The Fourth Kawaiahao Building

From a sketch made by "Mother" Armstrong in 1832, shortly after her arrival in the islands, to give her parents in America an idea of the appearance of (1) School House by Mrs. Bingham; (2) Mr. Bingham's grass church; (3) the little Mission Cemetery. In all probability, the school house is the same one still in use, 1924, on Kawaiahao Lane.

The great congregation, in their best attire, presenting a cloud of faces turned toward the speaker, listened with attention to the exhibition of God's condescension, kindness, and faithfulness to his church; and the duty, happiness, and blessed results of acknowledging and worshipping him in the sanctuary.

After the sermon and dedicatory prayer, the princess, whom Kaahumanu regarded as the future partner of the throne, and who had been somewhat accustomed openly to counsel their own people, in a very dignified and impressive manner, acknowledged the suprem-

acy of God, the King of heaven, over them all, and their duty to give him the homage of their hearts, and exhorted the people to remember and regard what her brother had said. As a young Esther she was heard with satisfaction.

The choir sang in their own language the first Psalm, impressively depicting the different character and end of the righteous and the wicked.

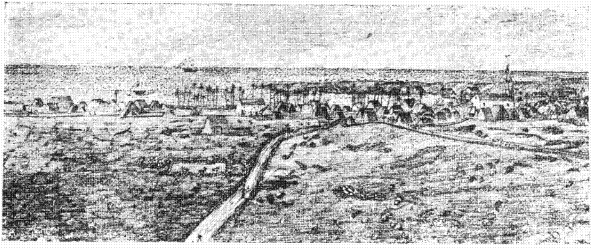
Immediately after, to the astonishment and gratification of nearly every one of the vast assembly, the king, overcoming his diffidence, though so young and unaccustomed to such an exercise, stood before the congregation and said: "E pule kakou; let us pray;" then with dignity, clearness, and appropriateness of diction, voice and manner, addressed the throne of grace. He offered unto God thanksgiving for his merciful kindness, and tendered to him not only this house of worship, but the kingdom also. He acknowledged his own sinfulness and that of the nation; besought pardon, sanctification, guidance, and deliverance from evil, and implored blessings on the chiefs and people, the missionaries, foreign residents, and visitors, and ascribed to God "the kingdom, power, and glory."

* * * It was highly gratifying to see Kaahumanu, in a public manner, the next day, take a very kind notice of the dedication service—the dedication of the house and the dedication of the kingdom, to God, and of the king's recommending obedience to his word. She confirmed it, and "wished all within the bounds of the kingdom to give good heed to the king's word, and walk circumspectly, in peace, and righteousness." In her great modesty, and in her maternal love, she rejoiced to have the youthful heir to the throne express, in his own person, the voice of the nation, or of the head of the nation. Her piety, sincerity, disinterestedness, acquaintance with the Scripture, knowledge of human nature, and general sagacity and experience, gave her a moral power which her young son could not yet wield; and with the array of moral and religious teachers whom she cheered on in their work, she applied throughout the realm the power of moral suasion to good purpose, as the world could testify.

A Congregation in Hilo, 1829

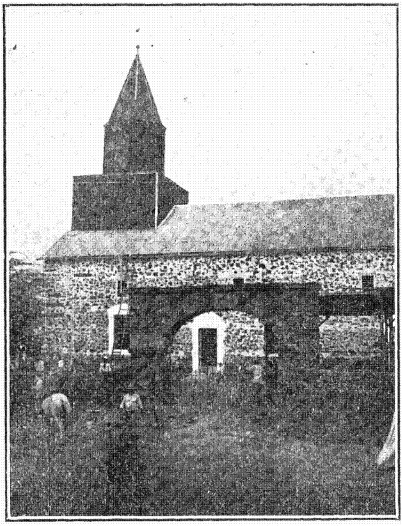
Attending public worship on the Sabbath at Hilo, after an absence of four years from the Islands, Rev. C. S. Stewart writes:

"Byron's Bay, October 4th, 1829. I can scarcely describe the emotions experienced in glancing an eye over the immense number, seated so thickly on the matted floor as to seem literally one mass of heads, covering an area of more than 9000 square feet. The sight was most striking, and soon became, not only to myself, but to some of my fellow officers, deeply affecting. I have gazed on many worshipping assemblies, and of every variety of character, * * * but it was left for a worshipping assembly at Hilo, the most obscure corner of these islands, to excite the liveliest emotions ever experienced, and leave the deepest impressions of the extent and unspeakable riches of the Gospel which I have ever known. * * * It was, in a word, a heathen congregation laying hold on the hopes of eternity; a heathen congregation fully sensible of the darkness of despair of their original state, exulting in the first beams of truth and the no uncertain dawning of the Sun of Righteousness. The simple appearance and orderly deportment of that obscure congregation, whom I had once known, and at no remote period, only as a set of rude pagans, did more to rivet the conviction of the Divine origin of the Bible and of the holy influences by which it is accompanied to the hearts of men, than all the arguments, apologies, and defenses of Christianity I ever read."



Kailua, Hawaii, about 1837

From a drawing by Miss Lucy Thurston, showing the great stone church as the center of the village.



Kailua Church, Hawaii

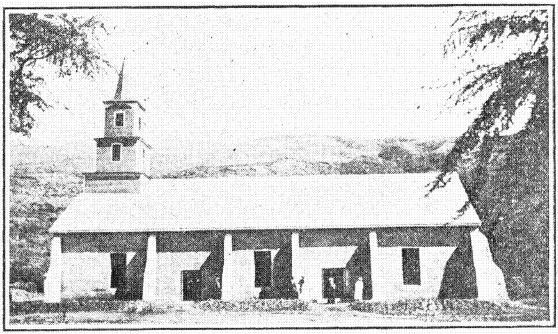
Built by Father Thurston in 1837. In 1910 the Memorial Arch was erected to the Kailua Pilgrims of 1820.

Kaahumanu's Tour of Hawaii in 1830

Early in September, Kaahumanu and her company having accomplished their contemplated visits on Maui, Molokai, and Lanai, exhorting the people to listen to God's Word, and quietly to attend to their duties as subjects, passed over to Hawaii and landed at Kawaihae. At the special invitation of the king, I visited them there, twelve miles distant. On the Sabbath, in full sight of the once frowning and forbidding temple of abomination, built by Kamehameha, at the place where we first set foot on shore, and Kalani-

moku, Kalakua, and Namahana, subsequently admitted to the Christian church, had greeted our mission, some 3000 of the people assembled in the open air and listened to the unfolding of the doctrine of God our Savior.

After the Sabbath, the chiefs and their atttendants repaired to Waimea, and sojourning there several weeks, made the missionaries a thorough-going family visitation. The king appeared affable, kind, and teachable, and the behavior of the others was equally commendable. Kapiolani, who, in her heathen state, called on board the Thaddeus on our arrival in 1820, now the Christian lady of the manor at Kaawaloa, and agreeable friend and coadjutor of the missionaries, joined the other chiefs in this visit to Waimea, and by her vivacity, intelligence, modesty, dignity, and piety, added much to the interest of the social and religious intercourse of that season.



Kaluaaha Church, Molokai

Built in the forties by Father Hitchcock. The supporting buttresses were added about 1917.

The First Church on Molokai

The Molokai church was under the charge of Mr. Hitchcock, and greatly encouraged by Hoapili Wahine.

Before the close of 1835, the natives, with a very little aid, erected, with their own hands, and at their own expense, a commodious

church, highly creditable to a people who had been so ignorant and indolent. It was ninety feet by forty-two, and would admit 1200 hearers; the walls being of stone, laid up with mortar made of earth mixed with grass, plastered on both sides with lime mortar and white-washed. Its well-constructed roof was thatched with the long, strong, sear leaf of the pandanus or screw pine, the corners and ridge of the building ornamented and secured by a raised, thick, dark border of the ki leaf. Light or straw-colored mats nailed to the nether side of the beams, concealing the timbers of the roof from the audience, and similar mats spread on the ground for flooring, gave the spacious audience room the appearance of neatness and finish suited to the climate and the taste of the people. A block of masonwork, three feet high, formed the base of the pulpit. On the 6th of December, the house was filled to its utmost capacity, hundreds standing around without, and was joyfully dedicated to the worship of the true God, when Mr. Richards preached the dedication sermon from the spirited words of the Psalmist, "Enter into thy resting-place, thou and the ark of thy strength."

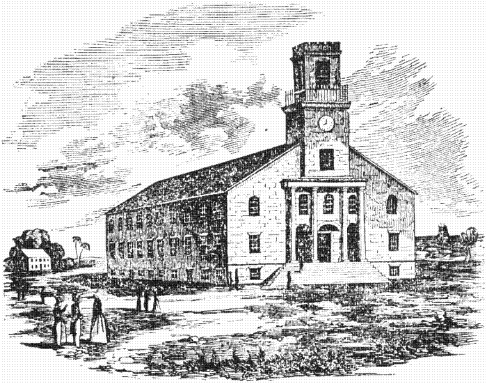
The Fifth Kawaiahao Building

Towards the close of 1835, the young king, advancing to manhood, signified to the premier, Kinau, that three things of special importance he desired to see as soon as possible—a ship of war for his service, a palace for his residence, and a new church for the worship of God. Kinau thought it wise to secure the church first, at least to mature the plan and make a beginning. The erection of a large stone, or coral rock, church at Honolulu had for several years been in contemplation, while the people of the island, 27,000, constituted one missionary district, the head men and chiefs residing much at Honolulu. To Kalanimoku and Kaahumanu, and others, such an object had appeared highly desirable, but not till now attainable. Nor was it now attainable without the aid of temperance and Christianity.

In the early part of 1836, a public meeting of a popular form was appointed on the subject at Honolulu. The king and high chiefs resident there, the head men, and a great concourse of the people, assembled to transact business. Governor Kekuanaoa, by nomination and lifting the hands, a novel measure, was chosen chairman. The

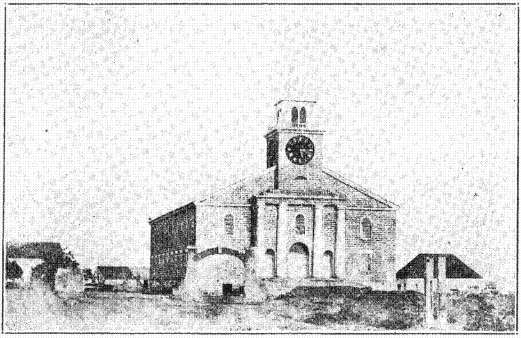
projections of a church 144 feet by 78, with basement, audience room and gallery, vestibule and tower, were presented and explained; the question of their ability and willingness to erect such a church discussed and settled in the affirmative. For the people and the rulers said, "Let us build." It was understood that besides the materials which they could furnish, and the labor which they could devote to this object, some thousands of dollars would be needed for procuring materials and labor, boards, nails, glass, sashes, trimmings, lamps, etc. The king, and Kinau, and the governor, entered into it with spirit. His majesty encouraged the people to engage in the enterprise heartily, and a good degree of enthusiasm was manifested by all classes present.

To raise money for the object, a subscription was opened on the spot before the great assembly. The question was asked, "Who among you will subscribe and give thousands for this new house of God?" The king took the pen, and, in the presence of the chiefs



STONE CHURCH AT HONOLULU.

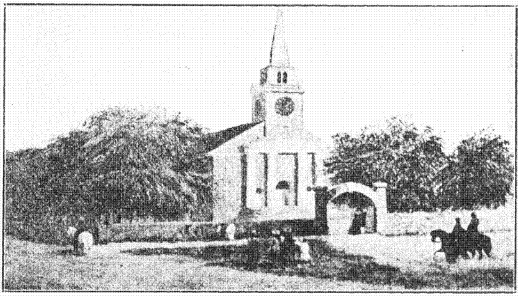
From a drawing by Father Bingham, who superintended the erection of all five of the Kawaiahao buildings. This sketch must have been made partly from the plans, because he left the islands in 1840, before this structure was completed.



Kawaiahao in 1857

The first photograph ever taken of this church. The blur on the clock hand shows an exposure of three minutes. Taken by Dr. Hugo Stangenwald, who brought the first camera ever used in Hawaii for outdoor views.

and people, subscribed, as we expected, the princely sum of $3000. None else chose to subscribe a thousand. The question then followed, "Who will give by the lau, four hundred?" Kinau subscribed $400. "Who will give hundreds or forties?" Kekauluohi, Liliha, and Paki, subscribed each $50, and Kekuanaoa $40, and said he meant to do much more. "Who will give by twenties?" The wife of the king, Kalama, Kauaina, Haalilio, Konia, and others, subscribed $20 each. "Who will give tens?" A good number subscribed ten each; smaller sums were asked for and subscribed down to one dollar, the number of subscribers increasing as the sums diminished, till the names of those who announced themselves to the scribes for a dollar each, amounted to about 1000, and those for higher sums, to near 500. The whole amount subscribed within a short period amounted to little less than $6000. Another thousand would probably have been subscribed from an eighth to half a dollar each, if that had been asked. Of the whole subscription, very little failed to be paid in due time, and without any dunning, though most of the sub-



Kawaiahao in the Sixties

From an oil painting by Charles Burgess. The algaroba trees had been planted and watered by Mother Armstrong and her little daughters.

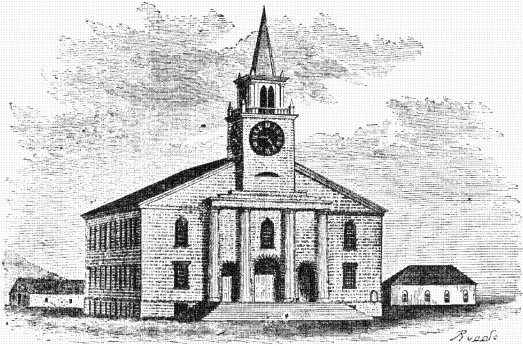
scribers were poor, and probably destitute of money when they put down their names.

Besides the subscriptions in money, the rulers gave a considerable portion of the stone, lime, and timber, for the building. The stone was cut from the reef or flats washed by the sea at high tide. The lime in great quantity was produced from the coral. The timber was brought partly from their own forests, and partly from California and the Columbia; the shingles from the Northwest coast; boards, nails, glass, sashes, and lamps, from Boston; and a timepiece for it, presented by J. H., Esq., from Charlestown.

In prosecuting this work, the need of trucks, carts, and teams, became very obvious, and we took pains to get them brought into use, to relieve the people from carrying such heavy materials on their shoulders, or dragging them half a mile on the bare ground without wheels.

The people were benefited not only by the introduction of wheels, drawn by hand, and by oxen and horses, but also by bringing into use a variety of useful tools, and the mechanical powers, the lever, the wheel and axle, the screw, the crane, and the pulley.

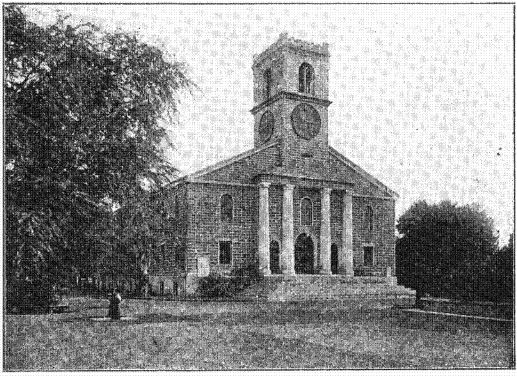
Judging that the surface of the ground allotted for the building, though competent to sustain ordinary dwellings, could not safely be



STONE CHURCH AT HONOLULU.

From The Hawaiian Islands, by Rufus Anderson, D.D. Of the church and Honolulu in 1863, he writes: "Missionaries are living who well remember when there was only one wooden house in the place, the rest being grass or thatched huts, and when there were only footpaths instead of streets, and not a tree or shrub in the town, not to speak of its naked, barbarous inhabitants. Now there is the reverse of all this. The gardens are the result of water brought down the Nuuanu Valley. The most conspicuous edifice in Honolulu —a landmark for seamen—is the large Stone Church, with massive walls of coral blocks, and a tower and town-clock. It is here the first native congregation and church worship God. The edifice proving too large, a part has been shut off by a partition; but it will now seat 2500 in the simple Hawaiian dress."

relied on to sustain the pressure of the massive walls and tower and internal work of the church, and the immense audience which was expected to crowd it, they excavated the earth to the depth of six feet, entirely removing the soil and substratum of volcanic ashes or cinders which had doubtless come from the Punchbowl crater in its vicinity, and laid the foundation firmly on a broad, level rock of submarine formation of considerable extent, which had by some means been here elevated a little above the level of the ocean. On this rock they reared the walls of the basement, 44 inches thick, and about 12 feet high. Then the builders, proprietors, and missionaries assembled and laid the corner-stone of the new temple. The stone,

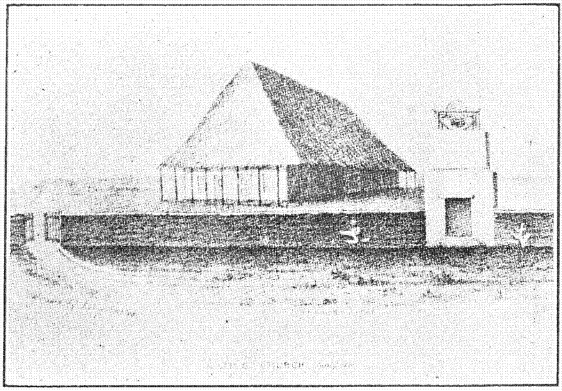


Modern Kawaiahao

weighing about half a ton, had been procured by Paki at Waianae, and transported under his direction, to Honolulu. Beneath it, was placed a Hawaiian Bible, just completed; a volume of Mathematics, in native, and another on Anatomy, indicating the basis of Christian and missionary institutions at the islands, and a brass plate with the reign, the date, and the object for which the church was erected, neatly engraved by Kapeau, a native pupil at the Mission Seminary.

* * *

It argued courage for the people to undertake a work of that kind which could hardly be accomplished at an expense less than $20,000, and it proved their perseverance to carry it on for six years, till they were permitted to open it, July 21, 1842, for the worship of God and the use of generations. That was an honored people who reared that house of prayer, so large, costly, firm, and commodious, and, to their eyes, so rich, grand, and beautiful—a happy and honored people were they after their toil, when they received from the hands of Kamehameha III a title-deed of it, as a rich possession for Protestant worship—honored and happy people, who assembled by thousands, with the king, chiefs, and missionaries, to set it apart, and having the question put to them, "To whom do you dedicate this house?" replied with joyful acclamation, "To Jehovah our God, for ever and ever."



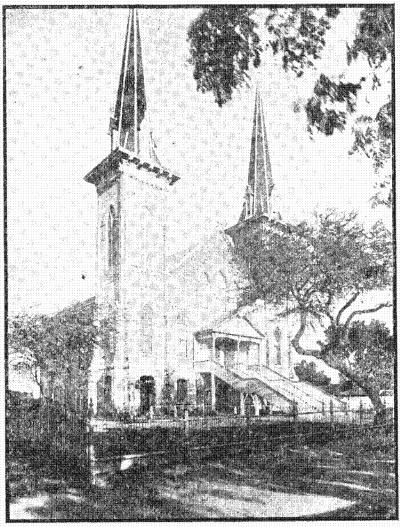
The First Kaumakapili Building

An old Sunday School program, using this sketch, states in Hawaiian: "Very few natives are left now who saw this meeting house put up, and roofed over with grass. It is the first temple of Kaumakapili, erected by the efforts of Rev. Lowell Smith." Built in 1839, of adobe blocks.

Kaumakapili Church

The story of the Second Church of Honolulu, as Kaumakapili was originally called, is full of interest, even though it is not given in detail by Mr. Bingham. The site of Kaumakapili was the one on North Beretania Street now occupied by the Beretania Chinese Mission. Two buildings, one of adobe and thatch, and a later one of brick, served the Kaumakapili congregation on this first site until 1900, when, after a disastrous fire, the third and present edifice of stone was erected in the Palama district. Of these first two buildings the following mention is made in the Historical Missionary Album:

"At the General Meeting of the missionaries held at Honolulu, June, 1837, it was decided to divide the mission work in Honolulu, and establish a new station at Kaumakapili and place Rev. Lowell Smith in charge of it. It was exceedingly difficult to secure land suitable for family, for school, and church purposes, as in those days



The Second Kaumakapili Building
Built of brick, about 1881, under Rev. M. Kuaea, "with large assistance from the king, Kalakaua." Destroyed in the fire of 1900.

the King and high chiefs had nominal possession of all lands. This particular neighborhood belonged to Paki, one of the principal chiefs, but in time he arranged with several Hawaiian families to vacate their dwellings, giving them other homes in exchange, and thus about half an acre of ground was obtained and consecrated to the new work. Building materials being very scarce, the walls of the dwelling and school houses were of adobe bricks, the roof of native grass.

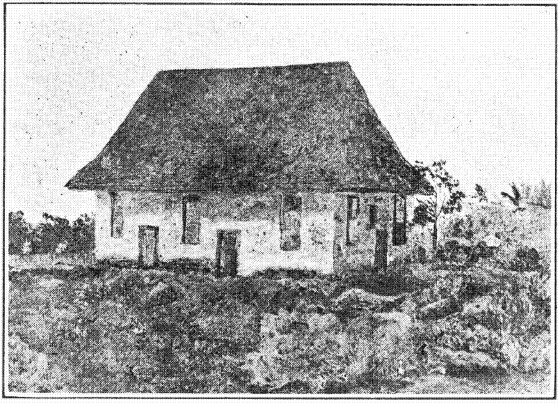
"On the 19th of December, 1837, missionary work at the new station was opened in the school house, which was 65 by 30 feet. A

rush covered lanai of equal proportions was added, the doorway being used as the speaker's platform. About 1000 people could be comfortably accommodated, as all sat upon the rush-strewn floors.

"On the 1st day of April, 1838, Rev. Hiram Bingham assisted Rev. Lowell Smith in organizing a church at Kaumakapili, at which time 22 persons were received by letter from Kawaiahao Church, two from Ewa, one from Kauai, 49 on profession of their faith in Christ. The accommodations were insufficient from the first for the throngs that assembled daily to listen to the preaching of the gospel, and steps were taken to prepare for a larger place of worship. It is recorded under date of February 8, 1838, 'Some 70 or 80 men have commenced cultivating patches of ground for the Lord, to purchase a bell, and build a meeting-house.'

"It was one year and four months from the time the foundations were laid, ere the first Kaumakapili Church was dedicated to the Lord. This was done August 29, 1839. The walls of adobe brick were three feet thick and twelve feet high; the building sixty feet wide and one hundred and twenty-five feet long. There were eight large (pannel) doors and sixteen large (glass) windows (rare things in those days), and a seven-foot veranda surrounded the whole building. The covering was an immense hip roof, very steep and thatched with grass. Twenty-five hundred to three thousand persons could get within hearing of the preacher, and the acoustic properties of the great room were perfect.

"For thirty years Mr. Smith preached in this church, and fulfilled the complex duties of the station and pastorate. Over three thousand names were enrolled as members during this period. He then resigned in favor of Rev. A. O. Forbes. Rev. G. W. Pilipo and Rev. M. Kuaea succeeded him in turn; and during the incumbency of the latter, with large assistance from King Kalakaua, the old church was removed, and the foundations laid of the brick structure that was destroyed by fire, January 20, 1900. This second building was of two stories, with large handsome windows. It was equipped with electric lights, a fine organ, folding seats, and chime of bells. Rev. W. Waiamau was for years the pastor, till his place was filled by Rev. E. S. Timoteo."



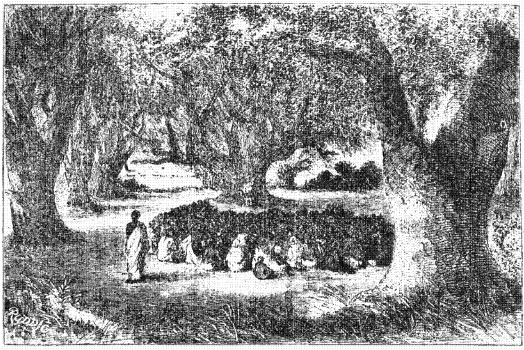
Waialua Church, Oahu

Built of stone by Father Emerson in the forties. From an oil painting by Miss Elizabeth W. Simpson.

A Stone Church at Kealakekua

The heiau, or ancient temple, at Napoopoo, Kealakekua Bay, was the point of departure for the Hawaiian youth, Opukahaia (Obookiah), who inspired the voyage of the brig Thaddeus. In 1920 the Hawaiians placed a memorial tablet on the ruins of this heiau. Opukahaia left Napoopoo in 1808. Thirty-two years later the following event took place there:

The people at Kealakekua, under the care of Messrs. Forbes and Ives, erected for themselves a commodious and substantial church, 120 feet by 57. The stones were carried on the shoulders of men forty to fifty rods. The coral for making the lime, they procured by diving in two or three fathom water, and detaching blocks or fragments. If these were too heavy for the diver to bring up to his canoe with his hands, he ascended to the surface to take breath, then descending with a rope, attached it to his prize, and mounting to his canoe, heaved up the mass from the bottom, and when the canoe



CONGREGATION IN A GROVE OF KUKUI TREES, 1840.

Father Alexander preaching in one of the first churches on northern Kauai. From a drawing in the Narrative of the United States Exploring Expedition.

was thus laden, rowed it ashore and discharged his freight. By this process they procured about thirty cubic fathoms, or 7,776 cubic feet. To burn this mass, the church members brought from the mountainside, upon their shoulders, forty cords of wood. The lime being burned, the women took it in calabashes, or large gourd shells, and bore it on their shoulders to the place of building, also sand and water for making the mortar. Thus about 700 barrels each, of lime, sand, and water, making about 2,000 barrels, equal to 350 wagon loads, were carried by women a quarter of a mile, to assist the men in building the temple of the Lord, which they desired to see erected for themselves and their children; a heavy service, which they, their husbands, fathers, sons, had not the means of hiring, nor teams to accomplish. The latter had other work far more laborious to perform for the house. The sills, posts, beams, rafters, etc., which they cut in the mountain, six to ten miles distant, they drew down by hand. The posts and beams required the strength of forty to sixty men each. Such a company, starting at break of day, with ropes in

hand, and walking two or three hours through the fern and underbrush loaded with the cold dew, made fast to their timber, and addressing themselves to their sober toil for the rest of the day, dragged it over beds of lava, rocks, ravines, and rubbish, reaching the place of building about sunset. To pay the carpenters, and workmen who laid the walls, the church members subscribed according to their ability, from one to ten dollars each, and paid in such things as the workmen would take, produce or money. Thus with a little foreign aid, amounting to two or three hundred dollars, besides the labor and care of the missionary, the people erected a comfortable house of worship, valued at about $6,000.

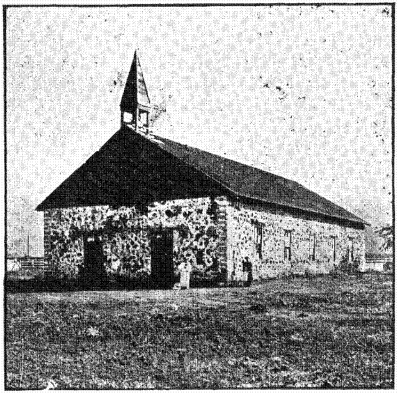
The Spirit of Cooperation

Mr. Bingham continues:

Efforts very similar have been made by the people of Kohala, Hana, Wailuku, Koloa, Waioli, Kaneohe, Waialua, Waimea, Kailua, Ewa, Honolulu 2d, Kaluaaha and Lahaina, and some other places, but I will here detail but one more which illustrates the spirit of those who welcome the Gospel, a particular trait of Hawaiian character, and the action of missionary example upon it. The Hawaiians are not only inclined to live in hamlets and villages, but to labor in companies, even where the work could be accomplished by single hands. And in such cases they must have and obey a leader, chosen, hereditary, or self-appointed, who plans for them and cheers them on. The people of the district under the care of Mr. Coan, in building a large new church at Waiakea, Hilo, devoted voluntarily much toil, and exhibited ingenuity, energy, and good will, dragging down for the purpose heavy timber, six miles from the forest. Mr. Coan says:

"In order to stimulate and encourage the people in this great work (for it is truly a great and heavy work for them), I have often gone with them to the forest, laid hold of the rope, and dragged timber with them from morning to night. On such occasions, we usually, on our arrival at the timber to be drawn, unite in prayer, and then fastening to the stick proceed to our work. Dragging timber in this way is exceedingly wearisome, especially if there be not, as is often the case, a full complement of hands. But what is wanting in numbers is often supplied in the tact and management of the natives, some of whom are expert in rallying, stimulating, and cheering their comrades by sallies of wit, irony, and if the

expression is allowable, of good-natured sarcasm. The manner of drawing is quite orderly and systematic. They choose one of their number for a leader. This done, the leader proceeds to use his vocal powers, by commanding all others to put theirs at rest. He then arranges the men on each side of the rope like artillerists at the drag-rope. Every man is commanded to grasp the rope firmly with both hands, straighten it, and squat down inclined a little forward. The leader then passes from rear to front, and from front to rear, reviewing the line to see that every man grasps the rope. All is now still as the grave for a moment, when the commander, or marshal of the day, roars out in a stentorian voice, 'Kauo, draw!' Every



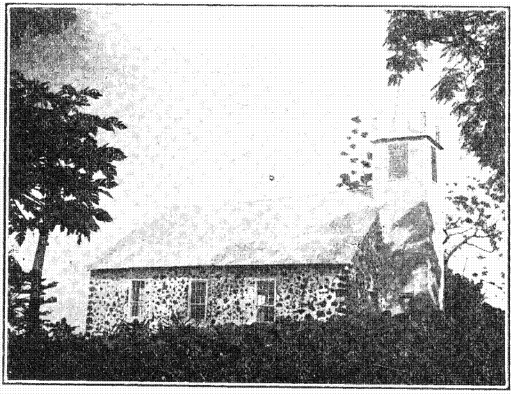
Kamoiliili, Honolulu

Built by Father Rice about 1853.

one then rises, bending forward; every muscle is tense, and away dashes the timber, through thicket and mud, over lava and streamlet, under a burning sun or amidst drenching rain. No conversation is allowed except by the marshal, who seems to feel it his privilege during his incumbency, to make noise enough for all. About once in half a mile, all stop to rest, and then proceed again. If the company

flag after an hour or two, choosing to walk erect, holding the rope loosely, then the brilliant marshal has a thousand smart things to say to arouse their zeal and provoke their muscular energies. I will give one sententious phrase, 'Bow the head—blister the hands—sweat.' If the marshal finds his voice exhausted, he resigns voluntarily or through the modest hint of a friend; and another is chosen to fill his place. All is done in good nature."

The same people who were thus laboring to honor the Lord by building a house of worship, were ready to attend on his ordinances, whether they had a house sufficiently large to accommodate them or were obliged to sit in the open air. Their pastor says:



Kona-waena Church, Hawaii

Built in 1859 by Father Paris.

"Once in three months the whole church meet at the station to eat the Lord's Supper. Our last communion was on the last Sabbath in April. Perhaps there were five thousand present. For want of a convenient house for the occasion we met in a grove of cocoanut trees on the seashore. The assembly was immense, and the scene overwhelming. Before us was the wide Pacific, heaving its broad

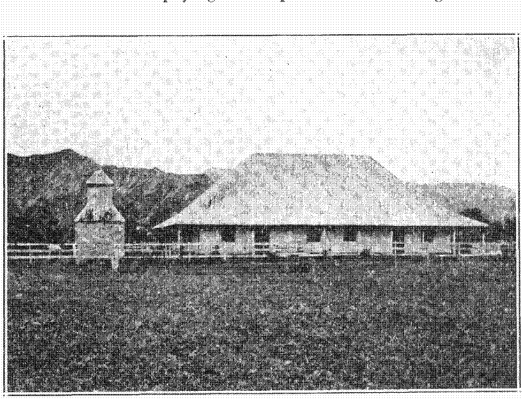
breast to the breath of heaven. Behind us were the everlasting mountains rearing their summits above the clouds, and forming an eternal rampart against the western sky. Beneath us was a little spot of earth once ignited by volcanic fires, rocked by earthquakes, and more than once submerged with a flood. Above us was the vaulted sky, that glorious mirror, that molten looking glass spread out and made strong by the hand of Omnipotence. Around us was a landscape of inimitable beauty, clothed with verdure, teeming with life, and smiling in loveliness. The softer and sweeter features in nature blended with the grand, the bold, the sublime, combined to render the scene enchanting."

The Meeting House at Waioli

No story of Hawaii's early churches could be complete without some further account of two of the more remote ones, at Waioli and Kohala, which are mentioned by Mr. Bingham only in passing.

One of the oldest of the Hawaiian churches with its separate belfry, both now lovingly and carefully restored, still serves its community, at Waioli, Kauai. Built by Father Alexander and his parishioners, its construction occupied the entire community for more than five years. In 1837 Mr. Alexander wrote: "The people in our vicinity are now planting cotton, with the governor's approbation, for the purpose of raising funds to build a permanent schoolhouse and church and get a bell. * * * They can do very little, as they have no money and no means of getting it. * * * At our monthly concert for prayer a contribution is made. * * * Some bring a kapa, others a fish, or canoe paddle, another a handle for the spade used in cultivating taro, and very rarely a piece of money is brought." In 1839, the story goes on: "The Waioli congregation have been gathering materials for a framed meeting house. Most of the timbers have been collected, and seven acres of sugar cane have been planted, which will be ready for manufacture this fall, and from which we hope to obtain funds towards erecting the building." Of the huge thatched meeting house which had served for the six preceding years, the pastor wrote in 1841: "Our present tabernacle was overthrown by the winds last winter and is now unsafe when the wind is strong."

In the wet region of Waioli, on the northern shore of Kauai, the cotton crop doubtless availed but little. But in regard to that early sugar crop, the memoir of Mr. Alexander states: "There were two white men on the island who were good carpenters. One of these made a mill to grind by horse-power, and the pastor furnished them his horse. They boiled the cane juice in iron pots, obtained from a whale ship, and dried the sugar in mat bags hung up to drain. Part of the money realized, $413.00, was applied to building a school house and the rest to paying the carpenters for building the church.



Waioli Church, Hanalei, Kauai

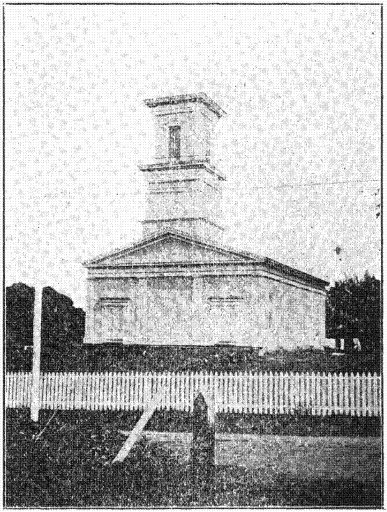
A frame building erected in 1841 by Father Alexander.

The lumber was brought from the mountains. The men would go up and cut it, and when it was ready to be brought down, the women would go and help drag it. It was an exciting time in Waioli, when the whole population, with long ropes, with shouts and chanting, dragged the heavy timbers into place for the church, and also earlier for Mr. Alexander's dwelling house. Coral stone was obtained by divers from the sea, and made into lime for the masonry." To this the pastor's station report adds: "I am happy to state that we have a

prospect of soon assembling to worship God in a more comfortable house. Our frame meetinghouse is erected and covered. The frame is substantial and well put together. One hundred and three dollars derived from the sale of sugar was paid for the erection of the school house, leaving the balance for the meetinghouse. In addition to this, Mr. Whitney contributed $50, and his congregation kukui nuts valued at $90, Mr. Gulick $36, Mr. Titcomb $20, besides other smaller sums. The walls are to be lathed and plastered inside and out, and we hope in a short time to have it completed. Much of my time has been occupied in superintending the work, and seeing that the various materials were ready when needed." And finally, sharing her husband's joy, Mrs. Alexander wrote to her mother on November 10, 1841: "Our meetinghouse is nearly completed. It will be dedicated in a fortnight, and there seems to be more interest than usual in the subject of religion. We feel much rejoiced at having a comfortable house to worship in. It is a frame house covered with grass. It is neatly plastered inside, and on the walls outside, as we could not afford to clapboard it. As we have no pews, most of the people sit on settees of their own making, and some on the floor. The preacher has a stand with a table before him. We are obliged to adopt this plan as lumber is very expensive out here. When the house is finished, the people will try and raise money to buy a bell."

The Church at Kohala, Hawaii

With the departure of Mr. Bingham for the United States in 1840, his story of the Sandwich Islands comes to an end. But the era of cathedral building was just reaching its height. Not the least among these temples of stone was, and still is, the great structure at Kohala, an isolated corner on the island of Hawaii. Its predecessor was a wooden frame thatched with native ki-leaf which on the inside was exquisitely woven in the intricate patterns to be seen only in the houses of high chiefs and such as, even in 1843, only a very few Hawaiians still possessed the skill to achieve. Father Bond, the prime mover in all the Kohala work, gives unstinted praise to the Hawaiians, men and women, who bent every energy toward its completion. Of Deacon Paku, the leader in all good works, he wrote, "He was one of the noblest souls that ever trod this



Haili Church, Hilo, built in 1859

The age of imported lumber succeeds the primitive periods of native thatch, timber, and stone.

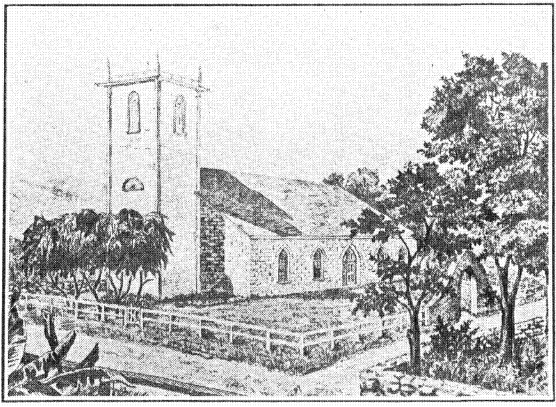
earthly footstool. He maintained this character to the end." Of the work itself Father Bond wrote:

"Never before did I know labor so extremely exhausting; this is particularly true of that expended in drawing timber from the mountains. Some of this timber was very large, and as heavy and solid as the toughest white oak. The drawing of single sticks cost us from one to four days of the severest labor. One stick of fifty or more feet in length, and fifteen or sixteen inches square, occupied four days in drawing, although from eighty to one hundred men were employed. Four ropes of three-fourths of an inch in diameter were snapped at a single pull.

"The natives can bring the timber from the mountains six or eight miles distant. And this has been nearly all drawn, ready hewn, at an amount of strength and toil of which you can hardly conceive. The wood is the ohia, very hard and tough. Axes are scarce among us; and when possessed, we have no facilities for keeping them sharp, except as the owner is able to round off the edge a little on any common rock which he may chance to find. I have accordingly known the people to fell large trees, and get out timber as hard as oak, a foot square and forty feet long, all with two or three axes whose edges were no sharper than the back of a razor. * * * When the pieces of timber are ready, from eighty to one hundred and fifty persons, of both sexes, lay hold of a long rope made fast to one end of the timber, and after a hard day's work, dragging the heavy load up and down the precipitous banks of our frequent ravines, through woods and brush, they deposit a single stick on the ground set apart for the building. Oxen could do nothing, if we had them, because of the thousands of ravines of all depths, from thirty feet to twelve hundred feet, which continually intersect one another, thereby utterly forbidding a road for cattle to extend any considerable distance."

The Memoir of Father Bond gives further detail of this great thatched building:

"The design was to floor and ceil the building, lining the sides also, with koa boards. Pine at that time was brought from Boston and was very costly, 12½ cents a foot. Koa was sawed by hand in the Waimea mountains and cost delivered at Kawaihae, 4 cents or 4½ cents a foot. From Kawaihae it was brought by schooner to Mahukona and thence, ten miles, on men's backs. No carpenters were to be had. Mr. Bond taught his good Deacon Paku how to use plane and saw, and he, the best of thirty-two teachers, generously left his school and gave himself unstintedly to the work. Deacon Paku did all this without any expectation of pay. No money was ever seen in Kohala at that time, and all Mr. Bond had went to buy the necessary timber, glass, nails, etc., for the building. Occasionally, however, a friend would send a gift of brown cotton, the then circulating medium, and this he was accustomed to divide with Paku. At the end of two years, they had about four-fifths of the floor laid and nearly one-half the house ceiled on the sides and overhead."



Ka La Hiki Ola, The Day of Salvation

The Kohala Church, as it appeared in 1884. Built by Father Bond in 1855.

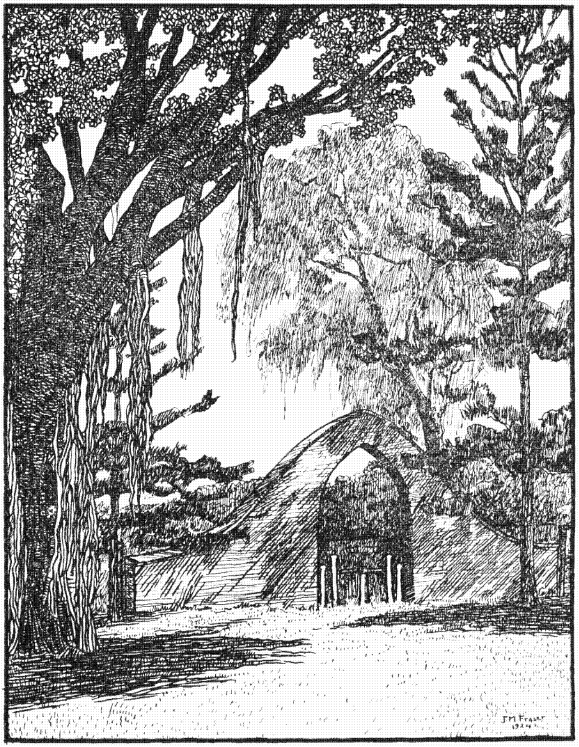
Then, in 1849, a terrible Kona storm completely overthrew this beautiful and laborious structure. The congregation, under its inspired leader, resolved to erect a stone meeting-house on the same site, eight miles from the forests and two miles from the sea. The story of its building, covering as it does six years of prodigious labor, of infinite patience and undaunted perseverance, is even more thrilling, although far less well known, than the story of Kawaiahao as recorded by Mr. Bingham. It was a heroic resolve, and to it this sturdy congregation added the equally heroic condition, "We will not beg aid of any kind from anyone." The work was so arduous that only two days in each week could be given to it. To the drawing of the ohia timber so hard that "a nail could not be driven into it," was now added the immense labor of providing materials for the masons. To quote from the Memoir of Father Bond: "Each land had its own luna. The stones were gathered from neighboring ravines and brought on men's shoulders to the site. Men in canoes,

with ropes and sticks for loosening up the bunches of coral, would go out into three or four fathoms of water. Some would dive, loosen the coral and attach the rope thereto, while others in the canoe would draw up the rock. After being piled on the shore it was carried on the shoulders of the people to the church site. Then the wood for burning it was brought in the same way from eight to ten miles mauka. A fathom pile of coral required the same measure of wood for burning. Then came the sand, hundreds of barrels. It was brought by women and children from all along the coast, from Kawaihae around to Pololu, in bits of kapa, small calabashes, small lauhala bags, pints, quarts and gallons, from any and all places where it could be scraped up on the shore."

At last, in 1855, after six long years, the beloved church was completed. It was called Ka La Hiki Ola, the Day of Salvation. "At that time there was no other house of worship on the islands, except Kawaiahao, that would compare with it. The pulpit was a handsome koa structure. There was a pew each for Mr. Bond's family, Deacons Paku, Naihe and Kawaihalau, also all of koa. The whole house was filled with slips (seats) and provided with all the conveniences of those days for divine worship."

And today this great stone meeting-house still stands, serving yet another generation, an enduring monument to its heroic pastor and congregation.

Such monuments as these, outliving their builders, link the days that are with the days that were. By the living they are cherished as spanning also the dim shadows into the unmapped country of days that are to be. For it may well come to pass that over these stately bridges there will yet run messages, equally noble, from generation to generation.



Old Gateway

Ka La Hiki Ola, the Kohala Church.

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